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THOUGHTS OF A THOUGHTFUL WOMAN.

DELLA ROBINSON KING.

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THOUGHTS

OF A THOUGHTFUL WOMAN.

BY

DELLA ROBINSON KING.

Editor of the SOUTH DAKOTA MESSENGER.

272
5575

25 cents.

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PUBLISHED AT
MESSENGER OFFICE,
SCOTLAND, S. D.

2nd COPY,
1898.

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DEDICATION.

To the noble women of South Dakota, working for liberty, with little money, with small encouragement, I dedicate this little book, trusting it will help.

Truly,

DELLA ROBINSON KING,

MOUND COTTAGE,
Scotland, S. D.,
Dec. 22, 1897.

THOUGHTS OF A THOUGHTFUL WOMAN.

1

If mothers could vote—the personal, live interest aroused from active voting would enable her to exert a more powerful influence on her sons and daughters. Then politics would enter into the family conversation as it has never done before.

2

A few years ago when the advocates of Woman Suffrage chanced to be mentioned, a vision of a stern, headstrong, ancient maid came before the mind—hair cut short and straight as a graveyard, a severe masculine attire to set it off—sour because some man had not given her a chance to say "Yes," in consequence of which she had turned natural enemy to the disappointing sex! But today the vision has changed! Now we know the sweet mother face, the young girl's fresh, earnest face and bright eyes, or our successful business woman's gentle manners, come as a reality and a relief. No menacing, no repulsion, all as it should be in these progressive times.

3

Columbus would never have had the means to sail over the Western Seas if Queen Isabella had not aroused sentiment to secure money for the enterprise. He had pled for twenty years in the courts of men and a

woman in authority came to his relief. It was the persistance and encouragement of his wife that kept him so unfalteringly to the attainment of his great purpose in life.

4

Many argue that the majority of women would not vote if they had enfranchisement. True, they MIGHT not vote ordinarily but if a great vital question should be the issue, then the average woman, who likes her ease, would rise to the occasion, and meet the issue with a practical power she has not to day.

5

There are a very large number of men who are by their training simply politicians who will regard the victory of woman's equality merely a triumph of sex. These men are prone to the realization of the ideals which are guiding the women of this campaign. Thinking men are looking further and are seeking to see the reality of this manifest awakening of the minds of the women working to secure reforms which have been for a long time necessary.

6

The most sublime things are often the least comprehended. There are those in commenting upon woman's work in the campaign for enfranchisement who say that it is affectation, but such ideas come from the ignorant and superficial. The people, (who do not look for unworthy motives in the works of uplifting and of aspiration) admire and are softened.

7

There is a bravery for a woman as well as a bravery for a man, but their's ordinarily, should be quiet. Silence is the feast of the gods; thunder, their anger. Corruption, ignorance, disrespect for law and decency

arouse a peaceable citizen to action; injustice arouses everyone, but the unjust; "Justice has its anger and the wrath of Justice is Progress."

8

Does Power rob or threaten advancement? Power to act along the lines of advancement raises the soul to freedom, lofty and far-reaching as Nature. It is Prejudice that will work our defeat. Prejudices are the robbers that threaten our heads.

9

There is a directness of purpose with the politician of today which pays no attention to the stumbling blocks of conscience, sworn faith, justice and duty, which are obstacles in woman's path. That is his unspoken reason for opposing woman's vote.

Citizens: do not stay in bad company.

10

The greatest thoughts are most gentle, the sublimest acts are not valient deeds of war. Nature's works are majestically silent; and so is woman, through the calm advancement of quiet living, better qualified for the responsibilites so soon coming, than man, in his more noisy nature, is capable of discerning.

11

It is said, if women have the same opportunity with men in all industries, that men will be forced out of employment. What did men do for employment when most of the manuel industries were carried on in the home—such as spinning, carding and weaving, making hose and clothes, hats and bonnets, mittens and gloves, brewing and baking, pickling and preserving, making butter, cheese, candles, soap? All these industries are grown extensively from rudiments, both in quantity and quality. Cannot women share in work what they once

did entirely? And ought they not receive the same pay for the same work?

12

A great many men say that "they are willing to give women the privilege of voting" but they can't see what benefit it would be. Gentlemen: isn't there a satisfaction, to say the least, of having the privilege of expressing your opinion in regard to a political or civil matter? Can you not understand that there would be the same satisfaction for women as for yourselves?

13

Many men speak so approvingly and admiringly of "retiring women." That is all right and the best any one can do unless he has a talent or genius that will not let him rest. Then is it not a glory to speak, or sing, or write, or act for the good of the Public, whether man or woman? And are not such people always the most modest and retiring? Sex cuts no figure when "the Lord of the Harvest" asks what we have done with our talents that He gave.

14

Speaking of women having to serve on jury if they enter into citizenship: It WOULD be rather distasteful to mingle with the jurymen usually called to serve on trial at this present time,—men illiterate, uncouth, without much principle, lazy and always anxious to be subpoenied to earn a dollar or so, but perhaps women might elevate that almost dubious profession also, as her task has always been to elevate. The writer's husband has been subpoenied once in 11 years—so the task is not great.

15

Some men think that all this noise and wrangling about wimin voting is a great joke and that as soon as women once have the privilege, they will cease to care

for the ballot. Their dignity (or self conceit) is too great to allow it! Those are the men who are out of place in having the privilege to vote and are a detriment to any sphere in life.

16

For the past quarter of a century, and even in less time, women have improved every opportunity for the betterment of their condition, and the advancement of woman's work. Women have accomplished more in the last twenty years than men, with twice the opportunities, and no hindrances, have accomplished in ten times that period.

What would be the dismay of our grandmothers if they could look around today and see a woman of education and culture occupying a chair in some of our best colleges; their alarm to enter a court room and find a woman standing before a jury pleading for the accused and looked-up-to as a lawyer of rank and understanding? Imagine their concern for the future of a young lady about to be married who has never pieced a quilt!

All this advancement and independence has brought about a new type of women—all brought about under the broadening influence of education—a woman who recognizes that she is the equal of man in every sense of the word.

Forty-five years ago Boston, the center of culture and refinement, for the first time, admitted girls to a high-school education!

Opposition was so strong against women becoming educated (that is, against their trying for an education, for very few men considered them capable of learning) that women of strong character founded seminaries for ladies. Oh! the clamor against it! It would ruin their health and unfit them for their sphere! But women of

today are not only educated, but are growing stronger, now they know they are free from the throes of custom. The age when weakness and langor were admired in a woman is passed!

Brave women were those who rose at the call of duty amidst the rankest, most narrow minded opposition of men. Every woman of today should have the names of these brave women at their tongue's end—Mary Lyon, Catherine Beecher, Mrs. Emma Willard, Catherine Fisk, Martha Whiting, Mary A. Livermore, Addie Knight, Elizabeth Palmer Peabody, Sophia S. Cornell.

It is not now so much a question of education, as of position for which women must contend. It seems that they must fight just as hard and as earnestly and as courageously as the pioneers of education for this new step. It has been the same opposition right along,—fighting against Prejudice, the giant oppressor of Truth—a position won by one woman here, a point gained by another there, but success is surely coming—Courage, sisters, the ranks are filling every day!

17

When the History of this century is written even the most conservative historian will have to find a large place for women in his pages.

Looking over a newspaper printed in George Washington's time, the writer read a poem signed "Written by a Woman." I smiled! But how pathetic it is after all! How much genius has been lost through false modesty and Prejudice!

The time has passed these twenty years when it was considered unchristian and disgraceful for a woman to sign her name to a poem or to speak her thoughts to a listening public.

Sentiment and inborn submissiveness are disappear-

ing before the stern reality of WHAT WOMEN ARE!

18

Do you men (fathers) expect, after your daughters have advanced, grade by grade, with your boys, in the public schools, reciting, writing, singing, debating—whatever their talents direct, you are going to keep them from these pursuits after they reach 18 and 20? If you could have kept them out of the schools (which you couldn't) you could have kept them "down in their places," but you never can now!

19

As what we call "civilization" advances, and men behold what glory and grandeur they may reach, more work is created to gratify their desires. One rainy afternoon an old African, naked and apparently enjoying the rain, harangued Missionary Day in the following manner: "Look at me, out here in de rain,—you fraid to get wet—spoil clothes! Look at dat chair, you have to sit in and dat table you write on—all work—work—ugh! I eat berries and things I can pick up in de woods—you have to cook your food—and work—work! Your chair breaks,—you have to mend him, ugh!

That is the way—we want more and more as we discern uses for farther advancement, and women are like men, they want to get all they can also—and the men can't hold them back. But all this is laudable!

20

Men may 'grant' enfranchisement, but, never-theless, it is the force of circumstances that gives it. Men have the fatal simplicity to believe that it is THEY who give, and can take away, but it is profound Truth that it is the divine right of women as well as of men, however graciously given by the men, and whatever the struggle may have been.

21

The essential basis of politics is Justice,--that is the solution of continuity, and however blind to the presence of facts, the portion of divine authority must fall, mantlelike, upon the juster element of the human race, its women!

22

The amalgamating the wholly ideal, the beyond, with human reality and common practice, is Advancement,—slow but stupendous. This is the work of the wise and good. Revolution works this end where the human reality and commonplace seem to overpower the best. Then the force of an avalanche is needed to right things. Otherwise Progress is peaceful. Revolutions furnish our dynasties. The next dynasty is Woman's! Revolutions once contented themselves with a man, an Alexander, a Charlemagne, a Napoleon, a Cromwell, a Luther, but the dynasty (making) will content itself only with the family, and woman is its sympathy, its fullness, and its future!

23

What is a Revolution? First it is ideas accepted. Truth revealed. Then comes the force of acceptance. Lessons of the past, discontent with the present, a compromise with the future, and society composes itself once more.

24

Men are thrusting out ridicule to retard woman's progress, to tame down their work, to restrain their ardency, to hold back the event of their power. Ridicule strikes hard but it has not the repose of Right and its viciousness is too apparent for Logic and Fact.

25

Know ye this assurance: There is no inertia to-

day. This is the sign of the times; thought, activity, progress. Women will not go back into obscurity. Women have awakened to their intrinsic worth, they know the speech of interest, they appreciate the purpose of thought.

26

The people, the unit, decipher the truth slowly. Truth is profound and they arrive at the text through their need. Education, wages, pauperism, punishment, production, consumption, distrubution, exchange, money, credit, rights of capital, rights of labor,—all these questions are understood by the multitude when it falls to their lot to be hard pushed, when progress is retarded, when the country is disturbed. The thinkers always meditate, turning over these questions quietly and when through mismanagement there is the least agitation are ready to say to the people: "Here is the means of prosperity." But a Nation to be great, citizens to be free, must be thinkers all the time, public power dspends on private skill.

27

You do not furnish a Nation by killing wealth. At the same time, government is supposed to restrain the powerful from preying upon the weak, and a republic comes nearest this purpose. Consult the people. We do not want resignation, but activity; not speculation, but instruction. Let us keep watch over the moral grandeur of citizenship as well as our material success and intellectual growth. Let our Nation be a happy family.

28

Bishop John H. Vincient says: "Force her down into the same bad atmosphere! etc." (Meaning the politics and the voting precincts.) Is voting so low, is vot-

ing a shame instead of a glory? If this be so, then it is high time women step in and elevate the moral atmosphere of the ballot! If it is a shame and a disgrace to vote, then let us go back to Monarchy!

Wherever a good woman goes, there you find the purest atmosphere, and rather than forcing her down to a bad atmosphere, will you find a steady uplifting of hope and aspiration!

29

There are women who do not desire to vote because they have no realization of living other than personal and social vanities; and there are other women who have read so much regarding the losing of their femininity, and the respect of men, that they are afraid of desiring anything that will so harm them.

Whose fault is it, after years of depression and ignorance, you find women today frivolous and vain,—if today the individual woman does not grasp the meaning of liberty and apply it to herself. Who, I say, is to blame for this?

The past has been an uneven struggle between the animal nature and the demands of the soul,—now that the voice of the spirit grows stronger, women will stand out in great glory and sublimity.

30

It took one hundred years of travail for the earth to bring forth Martin Luther to unchain the Bible. It took one hundred years to produce George Washington to lead a great people out of bondage, and it has taken one hundred years longer to raise up Elizabeth Cady Stanton to break the handcuffs of ignorance and subjection from the white hands of our women. This does not begin to tell of the heroes who fought and suffered martyrdom for these causes.

31

The keystone in the archway of woman's success is raised by a few, loving, loyal hearts to the triumphal entrance of the great mass of waiting souls, anxiously waiting for the call "Foward, ye are free!"

32

What is there to "unsex" a woman in going, in her own town, to her own district, where she is aquainted and honored, and quietly and gladly placing her ballot for a cause she has studied and believes is right?

33

Is woman too weak to stand alone, yet strong enough for man to lean on—he with the weight of the government on his shoulders? Can she sympathize without comprehension?

34

Because woman loves the beautiful, she must be overcharged for "ease and whiteness and pleasure chiefly!" Then learn this: I would rather take my part where there is so much work to be done, "in this beleaguered earth," to choose to "walk" at all risks than keep quiet here. And, "Here, if heads that hold a rhythmic thought, must ache perforce. For my part, I choose headaches." But "I perceive! The headache is too noble for my sex. You think the heartache would sound decenter. Since that's the woman's special, proper ache. And altogether tolerable, except to a woman." Life means, head and heart, both complete together and active and in earnest! Men and women make human life.

35

It takes a soul to move the body and it takes a high-souled man or woman to move the masses, nor has man always been the successful one. If we, being women, aspire and create, and our work be false or uncom-

prehended, then burn the false work, forget the false deed, we will not ask for grace.

36

I hear with distress and anguish women pleading,—women begging legislative assemblies to hearken to the voice of reason and equity, women pleading in every community. Such humiliation, when it falls especially from the lips of those who are patriotic and known to the country and known all over the world for their services, shows a pressure of circumstances that will end in dissolution or victory. Peace! Peace! The twofold character of knowledge and submission is an utter impossility.

37

It is argued that women are too emotional to be a factor in the body politic, that they are incapable of weighing and judging, (this over-emotion appeals to their pride, passion, and prejudice) to have capacity for public business; men do not believe in the existence of disinterestedness, impartiality, and consequent honesty, for them to have any part in public affairs.

Let us see what this dominating weakness is; let us also find what influence personal qualifications have upon public affairs:

First: It is an acknowledged fact beyond the necessity of proof, that women as a class have long stood squarely and openly for the elevation of mankind, whose influence has always been powerful for good. There is little doubt what this check would be upon arbitrary power and upon the rashest partisan policy. Therefore, women may be deemed "safe" which is the essence of all trust that ripens the belief in truthfulness as well as in capacity. Openness, loyalty and honesty are the levers to raise the respect and trust and admiration of the

people. These are the surest grounds of justification and excellence.

Who will deny to any individual (if he be wise and tactful, if his intelligence and education rates high, if his personal command be great) the leadership over his less talented associates? Could the world get along without its Caesar, its Cromwell, its Washington, yea, its Zenobia, its Elizabeth, or its Queen Victoria?

38

But, you say, the capacity for making laws is necessary, when women are permitted to perform the functions of legislation. True, and we often find the woman the guiding genius of the family, educating the children, managing the property, originating, deciding! Men's pursuits are as foreign from political duties as those of women. Is there anything more incompatible with political functions in cooking or washing dishes than there is in digging ditches or building houses?

39

The foundation principles of the woman suffrage movement are: the recognition of individual rights and responsibilites, and that the duties of the individual must comprehend the family, the parish, and the great interests of the public. Whatsoever secures peace and purity in the home will secure the same conditions in the government.

40

All through the growth of colonial days we find our women displaying the same sturdy characteristics as husband and brother. A maiden of Main held a door while thirteen women and children escaped to the blockhouse before the savages chopped it down together with its brave defender. Hannah Dustin with another woman, and a boy, killed ten indians, and then returned and

scalped their victims lest their story might not be believed.

Our school histories have a studied omittance of the deeds of women. Should not our boys learn something of women to admire, rather than to grow up ignorant of the fact that women HAVE done a great deal in shaping United States History, and the feeling that very little satisfies women?

While we have nurses without number who during the Civil war cared for the sick and dying, these nurses were often engaged in action, and so, also, we have women who were regularly on the field: Mrs. Gen. Barlow—Miss Cushman as a spy—Anna Etheridge amid the shot and shell—"Emily" the unknown—oh! the heroism and self-sacrifice of our women should have a place in history!

41

Would woman like to earn a wage? Opportunities were barred in cruel mockery lest she push a stronger out of employment, until through suffering and cruel overwork, she has proved her capacity to hold her own, even amidst all the hindrances which Prejudice could maliciously throw in her way.

42

Woman has won gloriously, and through worth. If she had not had brains and energy and perseverence, we would find her just where she was before she entered school-life.

Leo Miller, in his "Woman and the Divine Republic" says: "Men alone clamored for Jesus' life. Men heartlessly deserted him in the hour of his trial. Of his chosen friends and disciples, the men, in a cowardly manner, ran away and left him in the hands of his destroyers. Woman followed him, shedding tears of sympathy and pity. Woman alone pressed her way through

that murderous crowd to the very foot of the cross, and there poured out her prayers and tears in behalf of the world's dying martyr. Woman embalmed his precious body. Woman first greeted him when he burst the bonds of death, and triumphed over the grave. Woman was first commissioned to go and proclaim the glad tidings of his resurrection. And woman today stands first and foremost in her Master's work."

Leo Miller goes on to picture the future of the world when Christian women of coming centuries shall do fully the work God has given woman to do: "I am fully persuaded, that, emancipated, enlightened and enfranchised, she will be equal to the demand. The whole world will surrender to her divine command. Prison houses will be transformed into schools, inebriates will shake off the demon spell that enslaves them, and stand erect in their manhood. Oppression's yoke will be broken; navies will be turned into ships of commerce, and the implements of death be beaten into the implements of life."

43

The question is sneeringly asked sometimes: Can a woman invent?

Many of woman's inventions have been patented under men's names. The largest foundry in the city of Troy is run to manufacture horseshoes, one of which is turned out every three seconds. The machine which does this work was invented by a woman; but the manufacture is carried on under a man's name, and will be exhibited as man's work.

A New Jersey woman invented the attachment to the mowing machine, whereby the knives are thrown out of gear whenever the driver leaves his seat, thus lessening the liability to accident. The self-fastening button is a

woman's invention.

Women have ever helped to provide means for what they could not share! "When every wrong thing's righted" then will women receive the reward they have so long deserved.

44

Ah, how we women would appreciate "the sacred power in our right hand;" how we would study to know how to use it; how we would pray to do right with it. And would we ever grow cold and indifferent? Not while there is love in a woman's heart, not while we lead the young.

When the mother can appreciate the glow of liberty as she bends over the cradle, when the teacher can take the Constitution of this Republic, and with lips trembling with patriotism, eyes shining with the love of liberty, and with a live interest she has not today, teach it to her pupils, then and not till then, will the young grow up to honor a country like ours. Surely the elevation of woman is the growth of the whole state, and whatever stress a Nation lays upon the advancement or degradation of its women, that stress is the plain proof of the Nation's uplift, or its pathetic life, its continuity or its downfall. When universal peace and charity alone can characterize the lofty ideals of liberty and equality, justice and purity, then there will be no pathetic plea for its women. If this Nation desires to lift itself above the inequalities and injustices of many of its institutions, let it take heed in time, to free its women.

45

Nature's sundial is slowly shifting toward the hour of woman's might, weighted with eternal justice, the sands point to the high noon of progress when woman shall occupy the place that God designed she should.

46

Where women have exercised the highest powers in all ages of the world—from Zenobia to Victoria—and where statescraft and military capacity have been exercised, we find the highest graces and marked virtues of motherhood.

47

A woman designed the American flag. A woman planned the most important campaign of the Civil War.

Woman: the processes of Nature for the uplifting of the world are infinite and painstaking. For long ages God's agencies have tugged and toiled from chaos to perfection for the occupation of the human race.

So through thorns, oppositions, trials and aches men have passed heroically into the better things of life. Difficulties are stepping stones rather than stumbling rocks, and thwarted plans are seeds which with the right soil will become rich fruits of character.

The elements and conditions for womanhood have been coarseness and drudgery and exhaustion, but because the balancings and adjustments have been longest and bitterest, the stirrings of genius will work with spirit-endowed power, until no unanswered prayer will spring from a yearning heart.

FAULTS.

There are several faults that women must defeat to obtain sound wisdom. These faults are men's faults also, but I am writing to women.

I think the chiefest fault is much speaking. Women talk too much.

Vocal education is a proper thing, but women are apt to prattle in a flighty sort of way, that clogs up the avenues of thought that leads to irreverences, always perilous.

Hearts that discern and feel are the silent ones.

These alone know and honor those grander and nobler than themselves; with the height of reverence for that above; with the depth of reverence for pain and distresses, for sorrows and contradictions. Let us learn the wisdom of silence. Nature is sweet and clear when the mind is healthy.

I asked a talented lady once to help us in an entertainment (benefit) but she declined. I then inquired why she was putting so much time in practice. "For my home," she said.

That is quite poetical but what would you think of two angels saying to each other: "We will just play and sing for each other for we do not love any one else in Heaven."

And if it were selfishness for angels in Heaven where all is loveliness, how about mortals on earth where want and misery, poverty and debt, are the commonest lot?

Surely the Great Master taught a different lesson. And yet this is not an uncommon sentiment among women, and husbands encourage the sentiment.

INNOVATION.

Woman has been a varying integer in the Universe. Like the mercury in the thermometer she has dropped below zero or risen above normal through the influence of the normal atmosphere of men.

We have but one reason for this condition of mankind; namely, the superior physical strength of men. Until Christianity came to pervade human life we have had might, not right, to rule the world.

The History of the Past, when woman was at the zero point, is made up of war and conquests. As long

as the mercury of civilization hung around the zero point, History has very little to record but monstrocities. While man shaped instruments of blood, and killed his time in watching for foes who seldom came, woman bent in woe over the toils that fruited the earth with the idle man's nourishment and comfort. But this state of affairs could not last always, Nature's divine processes succumb the worst in life, however formidable appears the abortion, however long rules abnormal conditions.

Perfect Government has never existed and never will. That does not lessen humanity's duty; rather, it heightens mankind's obligations. Government would be unnecessary if perfection was the common attribute of man. If Mercy sat enthroned in men's hearts, as it is the attribute of God, then justice in the lives of men would leave no room for restricting the life of one man to give to another person the privilege of life, or the privilege of ownership. Christ's life is the only example we have of perfection, the only person whose life was lived as a brother's keeper. Hence, the mercury of human progress is ever abnormal, rising and falling, never resting at normal. After a period of depression, comes a rise in temperature affecting mankind with pride, avarace, licentiousness, "high-living."

It is the work of the thinkers to strive to keep society as near normal as possible.

There are but few instances in the History of mankind where other than man government has existed, but these few brief periods are telling instances where the love of humanity has sat upon the brow of a monarch in happy regence swaying the lives of subjects as never Tyranny with all the regality of power has ever affected.

If, the need of government decreases in the ratio that the attainment of perfection evolves the human

races, when the affections and desires of self exist in the minimum, then will the human family be nurtured by mother spirit, rather than governed by man dominance. Blessed is the human who devotes his talents and his virtues, his capacity and his noble heart to this end. In that day the unfortunate and the weak will be held in repute if the face is honest. Take away from man the ineffable air which says "Behold embodied in me is the majesty of power," and there remains an agreeable person. For that quality of mind and manner which fits men and women for society, man must yield to woman.

There are two enemies to the human race which are commonly observable to the less prejudicial, which unaided, but let to grow, would destroy whole nations; namely,—forgetting one science,—(which is incomparably above all the rest) the knowledge of God, and the happiness of mankind,—and the allowing partiality to mislead the understanding. Truth is always the same; time has never altered it, nor made it better or worse, but its knowledge and practice has put eminent differences in the histories of nations. Strife, faction, malignity, are foreign to woman's nature, and while it is every man's duty to know God, the honor and veneration of the Creator has been everywhere studied by women more than by men.

Partiality coops up the intellect within narrow bounds, and hinders it from looking abroad. Mere smattering has a contempt for all other knowledge and so harnesses most men that they become comparatively of little importance or use to the world in general. Partiality distorted for years into inflexible and unalterable relations the sphere of womanhood and whole nations suffered. Because the received notions of partiality have

so set into human life few but conclude that this common opinion cannot but be true, the veneration of antiquity so lords it over the simple. The predominancy of custom is visible everywhere so that we cease to wonder when we hear men profess, protest, and then do just as they have done before, as if they were machines, moved only by the force of custom. Continual amendment is exceeding rare, few minds keep themselves open to continual amendment.

Feminine advancement has until recent years appeared ill-shapen and perverted, like all innovations, and its success will be strongest in continuance. While innovators are prepared to attack the confederate of settled custom and foes to advancement, yet are they troubled by the inconformity of the more independent and thoughtful.

If they the human race as individuals have too much reverence for old times, and are slow to advance, one can comprehend the work to innovate the State, nor can this be done unless the utility is evident, and the necessity urgent.

We wish to emphasize at this point the inevitableness of this reformation of woman in society.

When the overburdened home turned out its once economic forces into the industrial world, old habits of life relaxed, and social revolution commenced. Thought broadened into study, new social standards sprung up unaware, and the mother, once the servant of all, is now fitting herself for an independent individual existence. The great motherliness of soul developed in woman is as surely the gift of Nature as her devotion to her offspring. Through all Evolution Nature is ever in evidence and in the elevation of woman this force is the most potent. If woman, therefore, through natural conditions, is becom-

ing the soul of politics, and is working into the conditions that make up national character, what combined forces can hinder? The force of circumstances has crowded woman to the front, and the solution to the world's need lies in woman's brain and heart, here is the remedy for the twentieth century.

When the innovation of woman's sphere of action is at last established, she will certainly obtain a power that individuals in the aggregate have never had. When political economy speaks to her in the plainest language, we will have the mother-teacher fulfilling her function by making her children her political desciples. When the mother becomes a unit in government, then political opinions, and governmental principles will be born in the home, not in saloons, shops, and on street corners, and the spirit of the whole system will be purer and holier.

MOTHER AND CHILD.

There has been effort in the world toward the limitation of Motherhood. The chief protest against woman's advancement has come from the fear of disruption of the home, which would mean ultimately the loss of love, the devotion of motherhood, the homeless father, the degeneracy of children, the wreckage of society.

Consider with me, then, the relation of mother and child. After children reach the age of six, they are sent to school. They leave the mother at half past eight in the morning and remain, except with the intermission of noon, until after four, before they come home. Then comes the children's play time, for they have been at work all day. If the weather is fine they are out doors for they have been housed all day.

For nine months of the year children are away from the mother learning self-estrangement. Shall the moth-

er remain idle all the day to be in readiness to greet the home-coming children, or shall the time be passed in some worthy labor?

It is not necessary to discuss the questions of home-dress-making vs. ready-made garments, for we all know how much of household drudgery has been taken out of the mother's life.

Any average woman of today can find spare time, even if she does do her housework, or the most of it.

If then, the mother is home to dress the children for school, to greet them at noon, to watch over them after school, and give them the early part of the evening, answering childish questions, loving and soothing, and finally tucking the little ones snugly away for dreamland journeys, can she not find much of the day for advancement?

Many women of moderate means are teaching music, art, elocution, embroidery, to enable them to hire the domestic work done, and this is certainly admirable if they cannot pursue their natural bent otherwise.

If a woman raises a family it is usually between 20 and 30 years of age, and beyond that is the age of perfection, when human power reaches its ultimatum, and women who have learned application and know the appreciation of higher education, have more time for development than the business men of today.

The evening from eight o'clock belongs to the father and mother, for children should be lost in slumber before that time, and any mother who allows a child out of its bed after that hour, is laying a poor foundation for true developed strength. Let the parents spend it as they like, at home or abroad, it is certainly a well-earned leisure.

Any mother who allows a child to tryannize over

her, giving over-due attention or exertion, is doing a great injury to the State; she is making a bad citizen.

Mothers have much to learn, but they are learning. They are reaching out to nobler womanhood, when they can stand in regal strength of brain and physique, side by side, with true manhood, without a question of ability or right.

Then, and not till then, will social equilibrium force agitation and discontent to the wall, and unconquerable desires and vexations own defeat.

This is certainly the most momentous question ever given the human family to decide, and because it does not come with wild trumpet sound, or the hideousness of war, or the horrors and distresses of revolution, men are apt to look upon it with contempt, and treat it with slight.

It has already grown beyond the power of resistance, and is establishing itself with calm assurance, until Americanism means so formidable a weapon of society, that patriotism, loyalty, pacification and arbitration are easily read on the face of it, by Orientalism.

Women have ever raised men to the highest deeds they are capable of, and have been content that it should be so, until the best thing God has put in the hands of men, is being wrested from them through greed. I mean the political questions of the day. And that men lose not faith in each other, and that tender fellow-feeling, in the rush for wealth, in this country, woman, through the kindness of evolution, has been released of the arduous duties of the past, to become a factor in the political life of the world. The thinkers of the day know this to be true.

THE PHILOSOPHY OF RELATIONSHIP.

1 The province of morality.

II The province of citizenship.

The phases most worthy of our attention are in the provinces of morality and citizenship.

While individuality must penetrate the whole exposition of the child, while he must be self-identical and self-distinct as to mind and consciousness, the mother must make clear to him in the concrete the gaps that certainly appear by the changefulness of ever-varying needs. To do this the mother must arrive at the highest ability of expansion, and if the mother is in bondage in any one procedure there is no sure specific by which she can arrive at method; she must be free to the widest experience, or conceal superficiality by effrontery which the child will soon learn, when her power and influence will be lost.

While there are different grades of culture, all must learn the character of contingency in the ways of life, manners and customs. The power exercised by the immediate world of childlife never loses the force gained, and while we are indebted to life itself for the best lessons, there must be the beginning to the end in citizenship as well as in ethical knowledge.

If the mother by acting as a citizen, by obeying the laws, assisting at the ballot-box,—a peculiar form of education which can not be obtained through any other form however reinforced—learns through living, she has an experience of action of the love of the state which will be a resistless might in the education of her off-spring.

Do not think that I am yet a mother that I write thus. A full heart never speaks. I would be lost in the rapturous love of loving. That is why the world has lost its Mary Anderson. It was the lack of a home that gave the world, "Home Sweet Home."

LIBERTY A GROWTH.

It has been argued that if women had desired the privilege of the ballot they would have demanded its use long ago.

We wish to demonstrate the falsity of this assertion.

Civilized man having previously been the natural breadwinner has obtained his education through the four institutions of civilization,—family, school, state and church.

The education man has got by earning his living, and by acting as a citizen, could never be obtained by the school, or in the family but is peculiar to life itself. After preparation for life through the family and school, more can be gained by immediate contact with the world, through experience than any other gain whatever that can happen in our lives.

One may spend a life-time learning of the recorded wisdom of the entire human race, also aquainting himself with the evil and follies of mankind, and what has come in bad repute, and yet obtain so little of the meanngs and relationship of life as to carry little devotion or sympathy into actual living.

Then, consider if you will, that the school also has been closed to woman, atrociously ignorant of the first elements of practical life, and worse, trained in a stiff and affected "good-old-fashioned" manner.

Interpret such a life, passive and purposeless, and the powerfulest means for arousing and interesting and developing, would be entirely inadequate to arouse sympathy or appreciation in life itself.

Physiological authorities teach us that the nerve elements in youth are incomplete and poorly established, that the history of the growth of the nervous system increases in complexity to do at maturity what previous-

ly it could not do at all.

If intellectual growth, therefore, can be modified and increased in complexity by the experience of the individual the importance of education and the development of a more extended, amplified, external life is apparent.

Then consider the results of hereditary influence. Self-estrangement has lain latent for generations in the female line of descendency. Hampered then by hereditary predispositions, with little or no intellectual nature, it is possible to conceive of the formal conclusions which such restraining influences would compel.

Lacking the courage to meet England, Persecutor, the Pilgrims landed on the bleak shore of New England to live in quietness a life antagonistic to the mother country. Intolerant of views in any way antagonistic to their own, the colonists in turn persecuted.

Gibbets, racks, axes, fires, and whips, in turn decended on their victims who also believed in the inviolability of conscience.

It was a question with our early fathers if laboring men should have so great a privilege as the ballot. Understand, that old ideas and customs of landed estate, of privilege of the wealthy, servitude of the poor, were brought over to this shore. Innovation of any sort is almost bewilderment to the race. Franchise, at first, was allowed only to church members, and church members were admitted only on satisfactory proof of the orthodoxy of their views and lives. Caste was strong, servant and milady were quite distinguishable as to dress, both in quality and mode. But though the Puritans were harsh and bigoted, fanatical to cruelty, they were firm to the one idea to keep pure those doctrines on which rested the whole foundation of the State.

Feeling its way blindly, humanity arrived somewhat

at the truth. Liberty to seek the truth is one of the most precious of human rights, and the People are wiser than any one man or woman, and though ignorance or timidity may thwart for a time, in the end, real advancement grows out of well-meant endeavor. The People discern the Truth slowly, but Civilization has no retrograde, and the future fortune of Americanism, its real progress and prosperity is, to a large extent, independent of political discussion.

The growth of womanhood is not separate or different from any human advancement. It has its foundation in the early struggles of this Nation, and only because of greater Prejudices and Hindrances, has its development been more retarded, and its results least manifest.

This contest for universal suffrage meets the same comments in opposition as those made against every progressive step taken by women. The same doleful forebodings of calamity to happen woman battled with when it was proposed to allow her to hold property; to enter occupations; to control her own wages; to speak in public; yea, to become educated!

When we compare American womanhood with Turkish slavery, or German servility, we find where woman, as man, is freest, there is the culmination of true womanhood and true manhood, and the foundation of all other rights, is the ballot.

SEEMING INDIFFERENCE OF WOMEN.

About the only remaining instrument of war that our opponents have to use, today, is the battering ram, Indifference of Women.

We are at the Richmond of the Civil Strife between brother and sister, and their forces are naturally concentrated upon their only objective point.

Let us plan the final action: Bring me the veteran officers who have faced the enemy fifty years, an almost conquered foe. Small strife to these women who have faced the brickbats of the enemy in its younger, fiercer days! Even the enemy give a convulsive shudder and an admiring thrill as the Invincibles, moving in compact column, are officered up.

Stanton, Anthony, Mott, Howe, Gardener,—a cheer breaks from the ranks! The Invincibles carry the banners of those fallen of their number. As they float before the eye of memory, the cowardice of an enemy who could stoop to inflict wounds by the use of the barbarous weapons of Satire, Ridicule, Misrepresentation; who would even lower the rebel yell into hisses, hoots, with the free use of spit-balls, sulphur matches, pepper, who could deluge honorable women,—because they dared stand up and speak the truth,—with ice water, would in the end work its own destruction.

Let these brave officers call upon their brave ranks, an innumerable host. Here they come, carrying entirely new weapons of warfare: "armed to the teeth" with the weapons of virtue, knowledged, self-command, temperance, prayer, unity.

Add to this number women at home sending out the provisions and lint in the form of hard-earned-money, social purity, and education of the less brave and the less-moved forces.

Add to this force the timid numbers who will rejoice with the victorious but who cannot bear the brunt of battle, the scoff of public criticism, who cannot bear the relentless and hard usuage of unsympathizers, but whose prayers shall be answered! Timidity is not indifference and must bear its own suffering.

Add to the ranks our brave brothers, who openly

espouse the cause; men who bring their talents, their nobility of nature, their experience of the world, to this great Army for Freedom, and withal, the Man-of-War, Justice, the sloop-of-war, Truth, the double-banked frigate, Liberty, and the enemy's last battering ram, launched with a foe who can scarce "march foward, and quit himself like a man" when Truth has no part in his "appointment,"—and who doubts the result when the heart of the enemy is weak?

Should the attack be planned with the aid of all the wickedness in the world, the foe cannot help respecting an antagonist who commands such mighty machinery as we can put into action against untruth and injustice.

THE PROPHESY

The annihilation of self-hood itself as the ideal of womanhood and motherhood is the chief element that has caused woman's limitation. This has ever been accredited to her as the highest attainment of unselfishness. This characterization that woman must necessarily limit herself has until now dominated the entire race and yet prevails among the common people.

And now, because woman has thrown off this yoke, and has surprised man with her ability to cope with the strongest and most obstinate hindrances, and come out victorious over ignorance and prejudices, but in fifty years of advancement has not yet developed a genius in her midst, man sets it down as conclusive evidence that he still holds superiority as a human being.

He forgets the centuries that have elapsed between the production of the handful of men who have reached the pinnacle of human achievement. He forgets that circumstances conducive to the accomplishment of great work have always been at man's disposal, and that woman has never been so placed. Men have been

spurred on to brilliant achievement by every relation of life, while girls have ever been condemned and thwarted. Forgetting these conditions men exultingly proclaim that Genius allows no obstacles, that it ever rises above all disadvantages, and consequently woman has not, nor never will have genius. At the same time they accept the demonstration that the world's intellectual giants have somehow belonged to the most favorable periods of History. Such is the inconsistency of many of man's doctrines.

Colonel Higginson says: "Systematically discourage any individual, from birth to death, and they learn, in nine cases out of ten, to acquiesce in their degradation, if not to claim it as a crown of glory." While it is a common demonstration in our schools every day that girls have the like capacity for the higher mathematics and for literature as boys, still it is the general run of belief that such instances are abnormal.

If we count but one Dante, one Shakespeare, one Beethoven, one Michel Angelo, one Newton, one Darwin, and one Gauss, in the roll of 2,000 years, among men who have had every circumstance and every stimulating opportunity to reach the highest rank, should not man's patience bear with the progress of woman ONE thousand years?

What intellectual hero has America produced in two hundred years of unprecedented freedom? Let not Americans be too hasty, their intellectual hero MAY be a woman!

Methinks I already hear the applause of HER whom America is destined to evolve. Not from the East will she come; she would not be fostered there with the tenderest watchfulness and care,—the East is not prepared for her; nor are the Middle States, destined,—for the

many nameless forces which animate and impel the development of her genius are not there, but in or near the cradle of her liberty will she be nurtured into immortal fame. Wyoming, look to your daughters! Mother State,—THOU art twenty-five years in advance of the whole world in the rearing of daughters. Where else could she be reared so well?

POSTSCRIPTS.

P. S. Mr. Bok's Editorials remind me of a clumsy giant sitting, half dozing, with countless little pygmies playing around his knees.

He picks up a half dozen of them and puts them out on the palm of his hand, and says in his most becoming voice: "Now, little dears, you must not try to be as big as me. You cannot. You would wear your little bodies out trying. You do well enough on a few things, however. You can sew and knit, and take care of the little pygmies."

"But," one of them ventures to squeak, "we don't have to make our clothes; they are made for us."

"But you must mend," suggests Mr. Giant.

"And I can sing," squeaks the one farthest away, out on the big finger.

"That is all right; you may sing for me or some one Brownie if he should come," remonstrates Monsieur.

"But I want to sing for all the Pygmies and Brownies,"—

"That would be most out of place and unbecoming," croaked the displeased Giant, "you must not think of it. All the little pygmies might die if you did. There now, be good little dears and mind what I say!" as he puts them down again for a time.

P. S. I awoke the other night laughing, with a vision of that Temperance Convention before my sleepy brain!

There stood Antoinette Brown on the platform—the first woman ordained by the Congregational Church, trying to address that gathering of ministers.

There those good ministers sat as that noble woman stood before them, with their church-yard faces and reverend coat-tails, hissing and catcalling for three hours, while up in the gallery sat Monsieur Devil, bending double with excitement and pleasure, twitching his red coat-tail, pulling down his flaming vest, and grasping his right horn to keep down his risibles.

Poor Monsieur, he always has to take advantage of a laugh, for how could he tell that an army of strong, noble women would arise from that event and forever afterward make headway against the shortcomings of the world?

P. S. Here is a bit of man's logic:

Sir Wm. Turner, President of the Anthropological Section of the British Service Assn. says: "We have abundant evidence of the weight of the brain in Europeans, in whom several thousand brains have been tested. In the men the average brain-weight is from 49 to 50 oz. In the women, from 44 to 45 oz. The difference in weight is, doubtless, in part correlated with differences in the mass, weight, and stature of the body in the two SEXES, ALTHOUGH IT SEEMS QUESTIONABLE IF THE ENTIRE DIFFERENCE IS CAPABLE of this explanation. It is interesting to note that even in new-born children the boys have bigger heads and heavier brains than the girls. A distinction in the brain-weight of the two sexes is obviously established, therefore, before the child is born, and is not to be accounted for by the training and edu-

cational advantages enjoyed by the male sex being superior to those of the female sex."

Here is the discrepancy: that while the brain capacity of the male is necessarily larger on account of physical difference, than the female, yet there must be in some way a greater difference, but not accountable because of questions of superior mental culture, while later on he says in regard to savage tribes: "that though the capacity of the men's skulls is greater than that of the women's, there is NOT QUITE THE SAME AMOUNT OF DIFFERENCE between the sexes in a savage as in a civilized race."

What logic is shown forth here. Civilized man has a larger brain than civilized woman, not only because of greater physical structure, but there must be some other reason for the difference. (The unspoken reason of being greater than woman.)

Yet in the savage, where neither male nor female, has any culture, the difference in mental capacity is less, although the same difference in physical structure exists.

Eve certainly gave us something harder to do than pulling weeds when she held the apple of knowledge for Adam to take a bite. That bite of that apple! A little knowledge is a dangerous thing; why did she not give Adam two bites? Surely he would have had less conceit!

P. S. A mother's influence over her son is the greatest influence. This is true for two reasons: first because it is natural—one sex has a greater influence over the opposite than upon its own sex. And second: because men have been so occupied in telling women what their duties in the family are, that fatherhood has not had time to develop except in special cases.

A mother has more influence over her son than her

daughter. If the mother be frivolous and gossipy, the son will surely place the standard of womanhood very low. As in the case of the Pessimist Schopenhauer.

There are two influences, however, to which women must yet awaken, to be as far reaching as they should.

The first of these two influences, which scarcely exist today, is an influence which motherhood should exert when the boy is beginning to develop into manhood. But no, mothers cannot explain those secrets of Nature to son or daughter. They will let the children learn these relations of nature from profane lips.

I heard a mother the other day say that she was afraid her son would come across "Quo Vadis" and she did not want him to read it. A friend remarked that the son would probably "ask questions of things he did not understand in the book." "Oh, no," exclaimed the mother, "G— never talks with me as he used to."

My heart ached for that boy and for that mother. Her fourteen year old boy could not come to her to open up the mysteries of life—but he could learn from lips not so pure and true as his mother's, whatever construction of life vile lips might put upon it. There is the step where mothers lose.

Another influence is the political influence which mothers should learn to exert. True citizenship can be fostered in no other way—and yet, today, boys have a contempt for a woman's opinion of affairs of State. What a pity! And many women glory in this ignorance, flattering themselves that this very ignorance is the safe guard of the home, of society and of State. And that men will love her more because she is ignorant of the great questions of the day! What folly, what a ridiculous logic.

P. S. And now, friends, I submit this little book

to you, but felt its incompleteness without the Post-scripts. I do not want any man to take the honor of this little book, and I know they can't if I add the post-scripts. I have written it all myself.

UNIOLOGY.

Evolution has entered into the consideration of every form of animal life except in woman. Woman having always been classed as an adjunct to man, and of no use to the world except the continuance of the race, has not been essential in the consideration of so momentous a question. Man has written volumes on man—and now let woman be heard by her own lips.

UNIOLOGY.

Uniology, or the science of individualism, is the last born of all sciences. The worst bane to any science is prejudice, and the first rule is to be as unprejudiced as mathematicians have to be, and Honesty is the help-meet of science. But it must not be forgot that while all objects in a special line must be labelled with care to be used or rejected when its relationship becomes cognizant, yet explorers must reject nothing as valueless at first, but pick up everything rude or attractive, until the investigation can store up in orderly groups what Nature mothers as her own.

It must be remembered, too, that a SINGLE fact however well authenticated can scarcely demonstrate a general law, but a series develops an hypothesis. Therefore while Uniology will not reject a description of a single human, a single custom, a search for analogous facts concludes a scale of comparison. An adept would not shun a description of the multitude of contradictory feelings which stirred up the minds and feelings of col-

lective individuals during their existence as a people.

Development.—The material progress of the human race is anterior to its intellectual progress, while moral development has its anteriority in intellectual progress. Again the greatest stage a nation reaches, and which is nothing less than a succession of improvements and the result of manifold culture, or the grand total of all development, is individuality.

Material Progress.—No question has occupied the human race so thoroughly as that of subsistence. The other phases of material progress are its slaves. Agriculture, the manufacture of implements, all economic considerations, and industry itself, bow before the question of best human food. When that question is completely settled, much of a Nation's time can be turned into other directions. It is acknowledged fact that food exerts a great influence upon the temperament, the health, the strength and the intelligence of the individual.

Here, woman, because of her natural powers, is preeminent, and already has the question of food developed into a science. Woman has always been the bread dispenser, and it has been man's delight to accept at her hand food from an apple to the plum-pudding of today.

From the most primitive stages of food manufact-

ure, when maize was ground between two flat stones, the food question has steadily increased in consideration, until its importance today is what the action of foods upon the ailments of bodily and brain organisms is. When this can be answered with practical assurance the whole science of food will be settled into universal benefit. Woman has entered this field of science with zest, and although modern improvements have enabled her to become somewhat free from this urgent need of the human race, so that other fields of science have drawn her attention, yet the food question is by no means settled, and still occupies her devoted consideration. Man has always felt his helplessness in this direction, and has striven hard to keep woman occupied completely with this subject alone, until very modern times. Now the occupation of cook has become a professional business for man, so that woman is relieved from what would be a burden if carried alone in these civilized times. Then, too, food product is a wide industry; great factories are manufacturing foods, and sending them out, hermetically sealed, all over the world, so that it would be a waste of time for any one but a specialist to devote entire attention to this question.

Implements.—While the human race, the only tool-

using animals, is constantly adding to this source of help, the subject is subservient to that of nourishment. When food changed, tools had to change, and although Ethnology in necessity has centered its research upon the weapons, tools and implements used by primitive man, and has marked each succeeding era through some new discovered invention through its detailed improvement, yet this study is identical with other details of civilization.

Here, again, ease and facility play an important part in the development of womanhood.

In regard to weapons, this has grown from individual need into a national question, and is a subject which least interests woman, being a peace-loving animal. And it is certainly one of the levers of civilization, nor do we accredit this fact because of her lack of physical powers at the present time. It is certainly a touch of Divine inspiration that puts woman above the animal instinct that shows forth in man, especially in war, when men have acknowledged a wild thirst for blood under the influences of battle.

Shelter.—The movement of the race toward the construction of nobler abodes has done its share toward ennobling the individual. With attractive shelter, members of a family linger about their abode, loath to wan-

der, and motherhood is the centre of influences. When man's abode was a cave or piled-up slabs, and the woman, enslaved, went out to put in the meagre crop, or hunt the woods for berries, man roamed away for miles to hunt and fish, or make an attack upon some foe.

Fire.—Warmth has certainly contributed most to the family gathering, which we picturesquely describe as our hearth-stone. The noble fire-place, the modern stove, the use of natural gas, steam and furnace, make a wide chasm between primitive and modern races, and later time, when each family, rather than each chief of a tribe, obtained a fire-place of their own, individualism began to assert itself.

Commerce and Industry.—These two agencies have promoted individualism through national intercourse and social development in a recognized degree. Commerce has carried to every nation articles at once useful and indispensable to civilization. English wares and modern inventions carried to Eastern lands promote civilization there, while Eastern methods, manners and customs, furnish the English mind with corresponding wonder and new methods of utilization. Travel brings out individuality through association and comparison of ideas. It seems to develop and awaken in the individual innate powers and makes him possessor of ways and

means, and powers of thought above home associations.

Industry is a great developer of individual powers; new creations are ever before us, inspiring to perfection. Industry is the mother of self-assertion, as law is antecedent of justice. This is brought about through full development and intercourse, for civilization makes industry. The Bushman can see no utility in a chair, nor the Indian the convenience of work or government.

Family development.—While all progress began with the existence of the family, and family cares have been the most powerful agents in the civilization of father and mother, yet the state of perfection of the family will never be reached until separate individuality becomes a distinct existence. And strange to say, this very individuation is having the bitterest fight for its liberty and existence. The lower condition of motherhood has long prevented a perfect state. The woman, the spoil of victors, knocked about from man to man, from tribe to tribe, has she not yearned for a better state of things? It was her influence, her creation, her upbuilding, that has regulated human relations; and from the rudiments of family existence, the home and paternity are sounding a new national life.

The first descent was traced exclusively through mothers, and the tracing descent through the male is an

idea of far later date. Early religions had as principle the worship of Mother Earth, and starting from the supposition that religions have always been the expression of deepest thought and loftiest aspiration, the Divine Mother was recognized as the fountain of existence and the source of all right, while the human mother was likewise the source of authority. Ethnography supplies unmistakable instances of the system of kinship through females only. It is now admitted as a fact that maternal kinship was anterior to the paternal. As Sir John Lubbock puts it: "children were not in the earliest times regarded as related equally to their father and their mother; but the natural progress of ideas is, first, that a child is related to his tribe generally; secondly, to his mother, and not to his father; thirdly, to his father, and not to his mother; lastly, that he is related to both."

First, the strong mother, the one of authority, the source of the family, then the practice of female infanticide, which rendered women scarce, and which led to the capturing of women by theft or force from tribe to tribe. So struggling against the difficulties of existence, sons became the source of strength, both for defence and by quest of food; daughters, a source of weakness, from cruelty and lack of liberty.

Nor have these barbarous practices left us. Fifty

years ago girls were, on being sent to school, enclosed in stiff stays and bound, while the corset is by most women today regarded as necessary to female elegance. When the corset, the last barbarous torture left, is at last eschewed, woman's orginal strength will begin to assert itself. This may take centuries, for centuries of cruelty have wrought the transformation.

The Chinese practice of binding the little girl infant's feet, is another relic of barbarism. Cracking each tender little toe in turn and bending it under, and finally half the foot, until nothing remains but a club to totter along on. We shudder as we think of it, poor helpless little babes, and yet that custom does not compare with the injury done American girls through the use of the corset. The custom of Oriental countries of veiling its women, shutting out the sun-rays, is another heathenish custom, while female infanticide is still practiced in the East. Is there any wonder that woman has been left out of the plan of the world?

But the next institution of the family and probably the last, is the relation of the child to both father and mother.

America is certainly the seat of development for perfection in individual progress. Here there is no law abridging daughters from sharing equally with sons the

estate of parents. And it is a frequent custom for the wife to give her full maiden name, simply adding her husband's sir name. Through the exertion of noble women, we might almost call it the uprising of women, laws have become changed favoring women, and when women at last succeed, as they surely will, in becoming law makers, the most perfect state of society will exist, for women have ever been the expression and fountain of religions and just aspirations. It will be share and share alike when women attain full and original elevation, for it is their desire that peace, temperance, and virtue reign and protect the family.

Social Development.—The object of political communities today is equality between the inhabitants, after the conquest and war, encroachment and enslaving. Forces are constantly in operation to increase the liberty of the citizen, and woman, today over-governed and ruled down, must become a constituent of political power before general benefit for all classes governed will be the general principle of self-government which civilization recognizes as the best for the enjoyment of freedom and absence of restraint which we call the blessings of civilization. This complete state rests upon the family system.

Development of Intelligence.—Individuation derives

its resource and strength from the sources of intellectual pursuits, or the sciences in general. Literature, Art and Science are closed to no one who thirsts, and few are indifferent to knowledge. Our public school system is obtaining increasing attention. The individuum is obtaining more and more the attention of the public.

Progress.—The theory of progress centres upon Uniology. It has only to prove how it measures its work in the different periods. The two great principles of social order and individual liberty have always clashed and if civilization takes possession, it must do so at the extermination of collective administration.

Uniology has never been developed universally in any nation, and must yet reach its highest extent of culture. It has never reached a higher point than in America and never will go higher until custom does not enslave, and mannerism becomes a rude benefit. Individuality has been left out of the scheme of government. While true laws subserve the interests of the majority, the people's authority must be guided not by abstract principles of justice, nor by self-interest and self-preservation when that self-interest and self-preservation considers the male members of the family only. "The world is very young," says Mrs. Mill, "and has only just begun to cast off injustice."

The betterment of the family through social government can not increase vastly without the element of motherhood. While the development of fatherhood might enlarge the prospect of more perfect home-life, it could never embrace the precious and delicate product of motherkind. Men's minds and hearts are not so enlarged that they could embrace a common doctrine of love, honesty, justice and self-sacrifice; at least, such conditions have never existed, and we have a right to feel that no amount of culture would take the place of each citizen knowing and understanding and preserving.

While it is admitted to be right that human beings should help one another, the principle that each is the best judge of his own interest, would prove that the chief end of government is to protect that liberty unless the individual rob or defraud another. Energy and self-dependence are impaired, and labour, skill and prudence limited, when individuals or classes are cut off on the voluntary governmental principle. The condition of women at the present time strikes at the root of this principle. While women have done much towards legislating for their own betterment and that of the home, through circulating petitions, pleading with legislators, and arousing public sentiment, it is a degrading condition of affairs, and absorbs the time and divides the en-

ergies of our best women. Even if the best results could be obtained from this manner of influencing, it has not the dignity nor upbuilding power of freedom.

Uniology.—We have put before the public but an outline of a subject which has grown with civilization so that all recognize its importance, but which has never before been classified. It is gathered in its swaddling clothes of infant facts, but it has life, and motherhood has the nourishment, as well as the knowledge of its bringing-up, and gently rocked in the cradle of Truth, breathing the air of purity, it cannot BUT LIVE.

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